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PROCEEDINGS OF TWO MEETINGS

HELD IN BOMBAY

IN HONOR OF

1107

THE LEARNED PUNDIT,

GUTTÚLÁLÁJI GHANSHÁMJI,

TO PRESENT HIM WITH

AN ADDRESS AND A PURSE

FOR HIS DISINTERESTED LABOURS

IN THE CAUSE OF

HINDOO RELIGION.

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PROCEEDINGS OF THE PRELIMINARY MEETING.

On Saturday (August 17), at 6 P.M., the Madhava Baug belonging to Messrs. Vurjeevandas and Narrotumdas Madhavdas presented a pleasing scene. At the invitation of Mr. Tribhovandas Vurjivandas, influential and leading members of the Hindoo community had assembled there to consider the advisability of voting an address and raising a subscription in honour of the celebrated learned Pundit Gattoolaljee for his incomparable learning, proficiency in Sanscrit, and in the tenets of the Hindoo religion, and his disinterested labours in spreading the knowledge of that religion. Among those who were present, were Messrs. Vurjeevandas and Narrotumdas Madhavdas, Hon'ble Morarjee Goculdas, C. I. E., Messrs. Nanabhai Harridas L. L. B. (late Acting Judge, High Court, Bombay), Tapidas Vurjdas, Bhugwandas Purshotumdas, Vundrawandas Purshotumdas, Mooljee Jaitha, Harrivullubdass Kulliandas, Venayekrow Ramchunder Luxmonjee, Baba Saheb Vinayekrow Jugonnath Sunkersett, Gordhundas Goculdas Tejpal, Tribhovandas Vurjeevundas, Roognathdas Gopalldas, Hurkisondas Narrotumdas, Gokuldas Jagmohundas, Tribhovandas and Kessowdas Nathoobhoy, Chuttoorbhoj Morarjee, Khimjee Jeeva, Shamjee Jadowjee, Munsookram Soorajram (Agent to H. H. the Nabab of Joonaghud), Runchorbhai Ooderam, Damoder Hirjee, Vijbhookhandas Atmaram, Morarbhai Vijbhookhandas, Dwarkadas Odhowjee and several others.

On the motion of the Hon'ble Morarjee Goculdass, C.I.E., seconded by Mr. Bhugwandas and Purshotumdas, Mr. Vurjeevandas Madhowdas was voted to the chair.

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The Chairman, in addressing the Meeting, said.—It is a matter for gratification to see such a large assemblage of Hindoo *shettias* (leading gentlemen) here to consider the object for which we have met together. All of you, gentlemen, are so well acquainted with Pundit Gattoolaljee's zeal and exertions to diffuse and extend a knowledge of our Hindoo religion that it is scarcely necessary to speak at any length about it; but I cannot help remarking that very few learned men like Pundit Gattoolaljee can be found, and that it is our duty to support such learned men. You are called here to arrange for a suitable address and a testimonial fund to be got up for him with that end in view. I am confident in the hope that you, gentlemen, will not be backward in doing your best to support the worthy Pundit, and that you will subscribe liberally to the fund which is intended to be raised in his behalf. With these remarks, I beg to propose, that this meeting desires to express its thanks to the learned Pundit Gattoolaljee for his disinterested labours in diffusing the true knowledge of Hindoo religion in accordance with the tenets of the Vedas, Smritis and Purans, &c., and also considers it advisable to present him a suitable address. (Cheers.)

Mr. Vundravundas Purshotumdas, in seconding the resolution, said.—For several years past Pundit Gattoolaljee has been giving learned and impressive lectures on the Vedas and Shastras of the Hindoos. It would be difficult to find his equals in intellectual power and learning; and if there are any, they must be very few indeed. His great exertions have done much good to our religion. The instruction he has given has borne forth good fruit. He has done not a little for the Hindoo religion. Our native princes employ Pundits in their territories to impart religious instruction, and the result has been beneficial to themselves as well as to their subjects. The English being

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the governing race, it is not our practice to use the Sanscrit language, which is generally used for the purposes of religion. Although a very important language, it has got out of fashion as it has got out of practice. The religious instruction imparted by Pundit Gattoolaljee is highly valuable as it informs and improves the minds of the ignorant. Our support to him will therefore result not only in benefit to ourselves, but in showing the right path to our children; for religion has also a salutary effect upon our constitution. It is very important therefore at the present day to present an address to and provide a fund for the benefit of Pundit Gattoolaljee, so that there will be a corresponding benefit to ourselves hereafter on the score of our religion. He never engages in any trade or occupation; and we ought to give him such support as might enable him to prosecute his studies with advantage to himself and at the same time to keep up his position. If all are engaged in trades and occupations, none would be left to teach us our religion. If we support him, the benefit will be reaped by ourselves hereafter. (Applause.)

Mr. Goculdas Jugmohundas, in supporting the above resolution, said.—The gentlemen present are no doubt struck with the account of the great Pundit Gattoolaljee's accomplishment; but you, gentlemen, will be more surprised when you hear a narrative of his birth and early years. The Pundit was born on Pos vud the 12th in the Samvut year 1901 (January 1845) in the city of Kotah while his parents were on a pilgrimage. On their return from the holy shrine, they stopped at Joonaghur and were supported by the Durbar there. At the age of eight years, after the thread ceremony, the Pundit commenced his studies, under his learned father Ghanshamlaljee, but unfortunately in that very year he was attacked with small-pox and lost the use of both his eyes. His

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studies were in consequence interrupted for about six months, but by the grace of God he was enabled thereafter to resume them and to add to his knowledge. He then commenced under his father the study of Sanscrit. In his tenth year he arrived in Bombay, and the good education he had received from his father enabled him, at the age of eleven, to compose creditable verses in the Sanscrit language. He commenced about that time his study of Sanscrit grammar, in which he made very fair progress. He thereafter commenced the difficult and intricate study of law and logic and learned as far as "Dinkaree" and, "Gudadharee" about which he gave good advice to many persons. He acquired a knowledge of the Vedas under some Telinghees and studied the Krishna Yujar Veda, the Rig Veda, Sama Veda, and Athvarva Veda. His general knowledge was always receiving additions. In Samvut 1919 (1863) he was examined at Benares by the Pundits of that place, was much respected by them for his great proficiency, and having gained credit as a competent poet, was thereafter styled Sheegra Kavi. The Pundits of Benares were highly pleased with him. On the return way he passed through Rajpootna in which he was much honoured ; and on his return to Joonaghur, the Nawab frequently honoured him. He was similarly honoured at Jamnuggur by the Jam. On his visit to Baroda last year, the Durbar of H. H. the Gaekwar headed by the learned Dewan, Sir T. Madhava Rao, called a meeting of the Pundits to welcome and to do him honour. He was also welcomed cordially by the Rajahs of Dhrangadra and Rewa, whose chief cities he visited. The late Rao of Kutch Pragmuljee on his visits to Bombay honored the Pundit with presents. When in Bombay, the Rajah of Travancore visited him and spoke very flatteringly of the Pundit's learning and accomplishments. Professor Monier Williams and Professor Monieffe, of the University of St.

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Petersburgh, when they were in Bombay, visited the Pundit at his house and were highly gratified with the visit. In the same way Dr. Kielhorn visited the great Pundit at Poona and evinced esteem and regard for him. I think therefore that every one present here feels a desire to give every encouragement in his power to the learned Pundit; and should you carry such desire into effect, you would only reflect credit upon yourselves. (Loud applause.)

The proposition on being put to vote, was unanimously carried with acclamation.

Mr. Nanabhai Hurridas L.L.B., then proposed, that a suitable address be presented to Pundit Gattoolaljee, and that a testimonial fund be raised in his honour for his disinterested labours in the cause of Hindoo religion.

The Hon'ble Morarjee Goculdas, C. I. E., in seconding the above resolution, said.—We are apt to think that, in taking these proceedings, we give honour to the Pundit and discharge our obligations to him; but I would say that, in acting as we do, we are doing credit only to ourselves. We go long distances on pilgrimages or *jattras*, to the Jumna, and the Ganges. One day a boy, a resident of the place, was standing by the Jumna, and he raised the doleful cry that the people were dying of thirst. In the same way, although we have the great Pundit in our midst, we continue unfortunate as regards religion and religious knowledge. Even the great and accomplished scholars who come here from England and from Russia entertain a high sense of respect for the Pundit's acquirements. Whatever, therefore, we can do for the Pundit is far short of his deserts. I suggest that we should avail ourselves of the opportunity of learning something from the Pundit every Sunday from 4 p.m. to 6 p.m. Pundit Gattoolaljee appears as though he were an incarnation of Soordasjee; and it is necessary we should

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avail ourselves of the religious instruction which such a learned man can impart to us. (Cheers.)

The resolution was carried unanimously.

The following resolutions were then unanimously passed :—

Proposed by Mr. Bhugwandas Purshotumdas, and seconded by Mr. Tapidas Vurjdas, that in order to prepare a suitable address and to carry out the objects of this meeting, a Committee of the following gentlemen is hereby appointed with power to add to their number :—Messrs. Vurjeevandas Gopaldas and Narrotumdas Madhavdas, Dwarkadas Vussonjee, Bhowsingjee Radhoobhai, Hon'ble Morarjee Goculdas, C. I. E., Rao Saheb Vishwanath Narayen Mundlik, C. S. I., Messrs. Vinayekrao Wassoodevjee, Nanabhai Harridas, Rao Bahadoor Pandurang Dinanathjee, Messrs. Tapidas Vurjdas, Bhugwandass Purshotumdas, Mooljee Jaitha, Harrivulubdas Culliandas, Kessowjee Jadowjee, Venayekrao Ramchunder Luxmonjee, Morarbhoy Vijbhookhandas, Thackersey Mooljee, Jairam Narronjee, Vishram Mowjee, Roognathdas Gopaldas, Hurkisondas Narrotumdas, Shamjee Jadowjee, Khimjee Jeeva, Dhunjee Mowjee, Vundravandas Ramjee, Hurjeevandas Bhavanbhai, Tribhowandas Nathoobhai, Kumulsey Premjee, Hunmuntram Pitty, Dayal Ruttonsey, Chubildas Lulloobhai, Jairaj Mucconjee, Amerchund Lalljee, Damoder Heerjee, Gangadas Kisordas, Govind Balcrishna, Vijbhookhandas Atmaram, Nagurdas Sobhagdas, Shamrao Pandurung, Kessowdas Nathoobhoy, Hargovandas Pranjivandas, Vunmallee Shamjee, Velljee Dewjee, Inderjee Narronjee, Bhaisett Tricumlal, Runchorebhai Oodeyram, Munsookhram Soorajram, Madhovdas Premjee, Vizbookundas Hurribhai, Hurgovundas Girdharlal, Mooljee Bhowanidas, Gungadas Runchordas, Babajee Cassinath, Dwarkadas Odhowjee, and Messrs. Vundravandas Purshotumdas, Tribhovandass Vurjeevandas, Chutoorbhooj Morarjee and Gokaldas Jugmohandas, honorary secretaries.

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Proposed by Mr. Harrivalabh das Culliandas, and seconded by Mr. Vinayekrao Ramchander Luxmonjee, that the thanks of the meeting are due to Messrs. Vurjeevandas and Narrotumdas for the use of their specious Madhava Baug and for initiating this movement.

At the close of the meeting a subscription list was circulated, which was headed by the Chairman who subscribed Rs. 1,001, and the subscription was then freely followed, many putting down liberal figures, which amounted on the spot to about Rs. 9,600.

After a hearty vote of thanks to the Chairman, the meeting separated at 8 p.m.

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PRESENTATION OF AN ADDRESS AND A PURSE TO PUNDIT GATOOLALJEE.

(*From the Bombay Gazette, April 26.*)

A MONSTER meeting of Hindoos of all classes and sects was held on Sunday afternoon last at the Madhava Baug to do honour to Pundit Gattoolaljee by presenting an address and a purse to him. Between 5 and 6 p. m., large crowds of people kept pouring in from different quarters of the native town, and by 6 o'clock, a very spacious open enclosure there, in front of the temple, had hardly any room left in it for more visitors. And still they continued to come, and packed themselves in every available corner, and got up and stood on chairs and benches in the rear of rows of other spectators who were seated in chairs, which filled the entire space, leaving only room enough for a passage in the middle. Among those present were observed His Highness Jusvutsingjee Thakore Saheb of Limree, Messrs. Vurjeevundas and Nurrotumdas Madhowdas, the Hon'ble Morarjee Goculdas, C. I. E., Messrs. Venayek Wasoodeo, Bhawoo Saheb Sanglikur, Bhugwandas Purshotumdas, Tapidas Vurjdas, Janardhun Gopal, Vundrawundas Purshotumdas, Rao Bahadur Pandurang Dinanath, Rao Sahebs Harilal Ambalal and Gunputrao Moroba Pitale, Messrs. Jeysingbhoy Huttesing, Chuttoorbhooj Morarjee, Khimjee Jeeva, Tribhowundas Vurjeevundas, Raghunathdas Gopaldas, Hurkissondas Nurrotumdas, Damodhur Thakersey, Dr. Pandurang Gopal, Messrs. Morarbhoy Vijbhoocundas, Goculdas Jugmohundas, Appa Shastri Khadilkur, Shastris Bhimacharya and Rajaram of the Elphinstone College, Tribhowundas and Keshovdas Nathoobhoy, Muljee Bhowanidas, Hurrichund

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Sadasewjee, Anundrao Bhaskerjee, Poet Narmadashunker Lalshunker, and others.

The Pundit was brought from his residence in a carriage and pair, and at the entrance to the enclosure was waited upon by the secretaries to and members of a committee which was appointed some months ago to get up a memorial in honour of him. He was thence conducted by the middle passage—which as well as a great part of the enclosure were covered with rich carpets—to a gilt ornamental chair specially reserved for him at the eastern end of the enclosure. On a settee on his right-hand side sat H. H. the Thakore of Limri, attended by members of his staff. Several Hindoo Shastrees were sitting close by and looked up admiringly at the gentleman who was the common object of the regards of all present.

He was no doubt a man of peculiar appearance. Of sharp, slender features and an apparently delicate constitution ; very plainly dressed in white clothes ; with a moustache, thin whiskers, and hair at the back of the head, the Pundit looked a man of about thirty-five years of age. His face was strongly marked with small-pox ; and he was blind of both eyes, which were sunk in their sockets. Born in Kotah in 1845 while his parents were on a pilgrimage, he lived with them in Junaghud where, in the eighth year of his age, he was attacked with small-pox and became blind of both eyes. His father instructed him in Sanscrit, and so fair a progress did the blind boy make in his studies that, at the age of eleven, he could rattle off Sanscrit verses *impromptu* on any given subject. He afterwards obtained a knowledge of the Vedas and of Hindoo law from some Tamil Pundits. About the year 1855 he came with his parents to Bombay where he has lived ever since. In 1863 he went on a pilgrimage to Benares and was much honored for his knowledge of Sanscrit by the Pundits of that place, who are

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reputed to be very learned. On his way back from Benares, he was well received by the native princes of Rajputana, being specially honored by the Nawab of Junaghud and the Jam of Navanagar, who were all struck by his extraordinary facility in composing *impromptu* verses in Sanscrit on a variety of subjects. While at Rajkot he was introduced to His Excellency Sir Richard Temple (Governor of Bombay) at the Girls' school. In 1877, he travelled in Gujarat, when meetings were held in Ahmedabad and other cities to do him honour. At Baroda, Sir T. Madhavarao called all the Pundits of that city to meet him. He was especially well received on other occasions by the Rewah Maharaja, the Thakore of Dhrangadra, and the Maharaja of Travancore. When in Bombay some years ago, Professor Monier Williams and Professor Monieffe, of the University of St. Petersburg, visited Gattoolaljee at his house and were much struck with his knowledge of Sanscrit literature. During the last four or five years, he has been giving lectures at the Madhava Baug on the Vedas and Shastras for the benefit of his countrymen. Such are some of the events in the life of the man whom they had met to honour that day.

On the motion of the Hon'ble Morarjee Goculdas, C.I.E., seconded by Mr. Venayek Wasudeo (Oriental Translator to the Government of Bombay), Mr. Vurjeevandas Madhowdas was called to the chair.

The chairman, in addressing the meeting, said—Pundit Gattoolaljee, Pundits, and gentlemen,—This day deserves to be commemorated in the history of the Sanscrit language and the literature of the Vedas. With the decline of the native rajas, the condition of the Sanscrit language has come to such a low ebb that all encouragement to the Pundits who studied it has disappeared; while a knowledge of it has come within very narrow limits and has gone considerably backward. It is in such a low state now that

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it will require many years before it can possibly be restored to its pristine splendour. Gentlemen, in the religious books of every community, the duty of each member of it to be well informed in his religion is abundantly demonstrated; so with regard to our true Arya Hindu religion there are no books wanting to teach us our duty and to follow its precepts. But it is very difficult to get at a clear understanding of our religious books without a correct knowledge of the Sanscrit language. During the prosperous times of our native rajas, schools were established in the principal cities to give instruction in a knowledge of the Vedas. Much encouragement was given in those days both to the students and the teachers; and the rajas were assisted by their subjects in the good work; and there were therefore in this country many Pundits and other gentlemen who had a correct knowledge of the Sanscrit language and literature. But as the encouragement to the Pundits began to grow less, a knowledge of Sanscrit diminished in proportion. As the teachers were left without assistance, so the learners were left without knowledge. But instead of sitting repining at what has come to pass it is our duty to revive and extend a knowledge of Sanscrit by giving encouragements to the Pundits according to our respective means. In the discharge of such a duty, several Hindu gentlemen of this renowned city of Western India wished to give due honour and encouragement to Pundit Gattoolaljee, who has been working hard for some years past in this and other cities in explaining the religion of the Vedas and in extending a knowledge of Sanscrit, so that other Pundits and students might be induced to follow in his footsteps. Pundit Gattoolaljee's knowledge and his powers of giving instruction in our religion are so well-known that I will not trespass upon your time at any length, but I cannot help remarking that, for the zeal he has shown and still shows

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in teaching us our true religion, we are deeply indebted to him. Justice will be done to his worth in the address which will be read to you; and it is needless for me to say more about it. A meeting of the leading Hindu citizens was held in this place in August last, when it was resolved to present an address to Pundit Gattoolaljee and to raise a fund by subscriptions. Rs. 9,600 were subscribed upon the spot and with other subscriptions the fund now amounts to Rs. 18,310. The lists are still open and subscriptions will be received with thanks from those who wish to subscribe. In accordance with one of the resolutions of the said meeting, the address has been prepared by the well-known Sanscrit Shastrees, Appa Shastree Khadelkur and the Elphinstone College Shastrees Bhimacharya Jalkikur and Rajaram Ganesh. It has been resolved by the committee appointed at the meeting to administer the fund in this way; namely, to invest Rs. 10,000 out of the fund in trust, and out of that sum to give him a sum up to Rs. 2,500 on necessary occasions during his life-time when he may apply for it; and to use the balance after his death in such manner as he may direct by his will. Should no will have been made by him, the income is to be used in the service of his temple. The interest that may become due on the investment of the Trust Fund to be paid to him during his life. The balance of more than Rs. 8,000 is to be offered to the Pundit in cash. The abovementioned trust is to be administered by the Hon'ble Morarjee Goculdas, C. I. E., Messrs. Tribhowundas Vurjeevundas, Chutoorbhooj Morarjee, Goculdas Jugmohundas, and Pundit Gattoolaljee himself. According to the resolution, the sum of Rs. 8,000 will be given now to Pundit Gattoolaljee together with the address. In conclusion, I pray to Almighty God that other Brahmins may be induced by the example of Pundit Gattoolaljee to follow in his footsteps, to obtain a knowledge of our ancient Sanscrit language in order the better to be able to discharge their duties as Brah-

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mins, and thereby to extend our Arya religion; and that opportunities like this to encourage and honour them may be frequently given us. I now call upon Veda Shastra Suppun Appa Shastree to read the Sanscrit address to be presented to Pundit Gattoolaljee. (Applause.)

Suppun Appa Shastree spoke in praise of Pundit Gattoolaljee and read the address in Sanscrit, explaining it afterwards in the Marathi language. Copies of the address, printed in Sanscrit and Gujerathi, were freely circulated to those present :—

SANSCRIT ADDRESS.

॥ श्री ॥

॥ श्रीगोपालकृष्णो विजयते ॥

श्रीमान्परमेश्वरः कृपालुर्वागादीन्द्रियाद्यगोचरोपि प्रारब्ध कर्मफलदानेन प्राणिनामनुग्रहाय जगद्रूपेणाविर्भूय सर्वाऽनर्थनिवारणहेतून् स्वनिःश्वासभूतान्वेदान् प्रथमं हिरण्यगर्भं प्रत्युपदिदेश ॥ ततोमन्दमत्यनुजिघृक्षया स्वोपदिष्टवेदार्थमेवोपबृंहयितुं स्वयमेव मनुव्यासजैमिनिप्रभृतिमुनिरूपेणाविर्भूय धर्मप्रकाशनहेतून् स्मृतिपुराणादीन् रचयामास ॥ एवमपि कलिमालिन्यवशाज्ज्ञानदुर्बलाञ्जनानालोच्य स्मृत्याद्युपबृंहितवेदार्थतत्त्वमेव स्फुटीकर्तुं तत्तदाचार्यरूपेणावतीर्य

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जनानन्वयहीत् ॥ ततोप्यतिघोरकलिकालवशात्तत्तदुक्तिष्वपि नानाविधकुतर्कवशेनाविश्वसतामसद्ग्राहारविपरीतमतीनां जनानां मनसि याथार्थ्येन तत्तात्पर्यं प्रकाशयितुमार्यसुधर्मोदयसभायां पक्षेपक्षे धर्मतत्त्वोपदेशेन बुभुत्सूनां मतिमालिन्यं निराकर्तुं किरणाधूतपापाचेत्याद्युक्तपञ्चनदीवज्जनचित्तानां शोधकत्वेन धर्मतत्त्वोत्तेजकसंस्कृतगवीनां वर्धकत्वेन चान्वर्थितनामोपनामानः पञ्चनदीगोवर्द्धनशर्माणः सभासदस्तन्मनोनुरञ्जनेनानुगृह्णन्ति ॥ येच स्वस्वधर्मं बुभुत्सुभिः स्वानर्थनिवृत्तये सुरैर्हरिरिव प्रतिदिनमभ्यर्थ्यन्ते ॥ यां श्च वाग्देवता स्वयमेवागत्य ब्रह्माणमिवावलम्बते ॥ यैश्चविद्यासवितुः स्वसवितुर्मुखादधिगतसकलविद्यैः श्रीयुक्तलाडोबेटीघनश्यामभट्टाभिधानौ स्वमातापितरौ कृतबहुतपसौ वासुदेवेन देवकीवसुदेवाविव परं समतोष्येताम् ॥ येभ्यश्च धर्मं बुभुत्सवोजनाः परमेश्वरार्पणबुद्ध्यैव वसूनि यथाशक्ति प्रयच्छन्ति ॥ येभ्योनिर्गता वाचः सर्वात्मना सुजनानानन्दयन्ति ॥ येषां च सकलशास्त्रहृदयज्ञातृत्वमखिलबुधैरभिनन्द्यते ॥ येषु च विलक्षणं वदत्वं वदान्यत्वमखिलजनमनोहारिशीघ्रकविताशक्तिः सौजन्यं सदाचारसंपत्तिश्च विराजन्ते तादृशेभ्योभवद्भ्यएतदखिलं वृत्तमनुभूयामितं मोदमा-

दधानाःसर्वे वयमविरतसहवाससुखविच्छित्तिपरिहा-
राशया यथाशक्तिद्रव्यविश्राणनद्वारा साहाय्यं कुर्वा-
णाअद्य यत्किंचिदुपचितं वित्तं वितीर्य बहुसत्कारसू-
चकमिदं मानपत्रं समर्पयामः॥एतच्च भवदुणवर्णनाऽ-
पर्याप्तमपि केवलमस्मास्वनुकम्पयाङ्गीकुर्वन्त्वत्रभव-
न्तोभवन्तइति विज्ञप्तयःसमुल्लसन्तुतराम् ॥ ७ ॥

मुंबापुर्यां माधवाराभे (माधवबाग
मध्ये) काकाशवसुवसुधामिते
१८०१ शकाब्दे चैत्रबहुलचतुर्दश्यां रविवासरान्वितायामर्पितमिदं.

The following is a short substance of the address :—

The Great and Merciful God created the Vedas for the benefit of the human race, and with the view of spreading the true version of those Vedas among ignorant men, appeared in this world as Manu, Vias, Jaimini, &c., and brought into existence the different Smritis and Purans. But notwithstanding all these merciful provisions, men in this Kalli Yug became incapable of understanding the true meaning of the abovementioned revealed books. God therefore appeared here in the form of Acharayas and interpreted the Smritis and Purans in their true spirit. But the power of the Kalli Yug is such that people become sceptics, do not believe in the versions given by the Acharayas, and their religious sense is perverted by the study of heretical books. At such a time God has brought forward Pundit Gattoolaljee to preach every fortnight in the Aryasudharmodaya Subha, to such people as are desirous of religious instruction, the substance of the Vedas, Smritis, Purans, and books, of the Acharayas. As there are five rivers (five

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shastras) in Benares for purifying men's minds, so this Pundit who purifies men's minds will deserve the name Panch-nudee. In the same manner as the Sanscrit language encourages the element of religion, the Pundit's name Goverdhun is also appropriate. As the gods pray to Shree Harri for removing their difficulties so those who are anxious for religious instructions pray to the Pundit for removing their difficulties. Saraswati clings to the Pundit of her own accord as she does to Brahma. The Pundit has acquired all his learning from his Sun-like father. As Wassudeo was a source of satisfaction to his parents, Wassudeo Dewakee, so this Pundit has been a source of delight to his parents Ghanshamlaljee and Lado Beteejee. Religious enquirers give money to the Pundit as if it was an offering to God. The words uttered by the Pundit are soothing to good people. His knowledge of all the Shastras is esteemed by all Pundits. His oratorical powers, generosity, his attractive genius for making speedy and extempore poems, his good nature and his good conduct, all these qualifications shine beautifully in him. We have experienced with unbounded joy all the abovementioned qualifications, and we therefore offer you this respectful memorial; and with the view of being able always to have your company, we offer also according to our abilities a gift of money. We have not been able to describe in this memorial all your qualifications fully, but we trust and pray that you will kindly accept it as it is.

At the chairman's request, the Thakore of Limri presented the address to the Pundit with a richly-chased silver case. The chairman then put round the Pundit's neck a garland of flowers and a pair of valuable shawls with brocade borders.

Pundit Gattoolaljee, who was listened to with attention, first addressed the meeting in Sanscrit and afterwards in Gujarati.

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SANSCRIT REPLY.

श्री गोवर्द्धनधरोविजयते.

मानपत्रश्रोतुर्गट्टूलालाजीति नाम्ना ख्यातस्य पंडितगोवर्द्धनस्योक्तिः

अमन्दमानन्दथुमूलकन्दं निष्यन्दमानातिकृपामरन्दम् ॥ मञ्जुस्तुवद्वेदमिलिन्दवृन्दं वन्दे मुकुन्दस्य पदाऽरविन्दम् ॥ १ ॥ भोभोनिजगुणगणसमानन्दितसुजनकदम्बाः! प्रमादपयोधिपूरे मज्जदार्यविद्यायै विश्राणितपाणितलावलम्बाः! कीर्तिसरित्सरप्रतिरोधिकालेयदुराचारगिरिविदारणशम्बाः! कृतसद्धर्मसभाजनाः सभाजनाः! यदिदानीं दानीन्द्राः पुण्यकर्मसु प्रभवन्तः सकलशुभवन्तो भवन्तः, प्रणयिजनपक्षपाताद्वा, ब्राह्मणेषु बहुमानाद्वा, वैदिकविद्यासु गौरवावधारणाद्वा, सद्विद्यावर्धनवैदग्ध्याद्वा, स्वदेशा ऽतिहिताभिनिवेशाद्वा, साधारणगुणायापि बहुसत्कारसूचकं मानपत्रमिदमत्र मह्यमर्पयन्ति, तदेतत्करीरानोकहे कल्पतरुत्वारोपणं, खद्योते प्रद्योतनत्वापादनं, मरौमहार्णवत्वाऽऽधानम् ॥ परन्तु परगुणपरमाणुगणं पर्वतीकुर्वतां श्रीहरिचरणपरिचरणप्रवणान्तःकरणतया सर्वभूतेषु समानं सौहृदमुद्वहतां भवतां समुचितमेवैतत्, य-

देवंविधविविधसुविधाविधानैः संवर्धनं सद्विद्यायाः, समुद्धरणं सद्धर्मस्य, सत्करणं सङ्ख्यावद्वर्गस्य, समुत्तेजनं स्वदेशोत्कर्षस्य ॥ प्रथमतएव बहुतरयौष्माकीणोपकृतिपात्रस्य द्रढिष्ठभवदुणनियन्त्रितगात्रस्य समस्तवेदाऽनुयायिविबुधच्छात्रस्य समभ्यस्ततत्सङ्गमात्रस्याऽस्य जनस्य पुनरधिकतरोपकारभारनम्रतामेतत्संमानदानं सम्पादयति ॥ यच्च मत्कृतं सदस्सुधर्मतत्त्वोपदेशादिकं चमत्कृतं मन्यन्ते भवंतः, तदपि न मया कस्याप्युपकारकारणं क्रियते, किंतु भगवता प्रथमवर्णे वितीर्णजन्मतया मया तत्त्वावश्यककार्यमेवानुष्ठीयते ॥ यदननुतिष्ठन्नहं परमेश्वरापराधपात्रं भवेयम् ॥ अतोममोपदेशपदे शतशः साहाय्यानि समाचरन्तोभवन्तएव मां तदपराधानाधारं कुर्वन्तः समुपकुर्वन्ति ॥ यच्च मद्वारा यथामति धर्मब्रह्मतत्त्वोपदेशरूपं तदनुकूलश्रुतिमूलकनव्यलेखरूपं वा आयुष्मतां युष्माकमाराधनंस्वधर्मसाधनं संपद्यते, तदपि न मत्प्रभावप्रभवम्, अपितु मादृशान् मन्दमतीनपि निखिलवेदार्थमवगमयितुं प्रभवतोजैमिनिसूत्रभाष्यब्रह्मसूत्रभाष्यादीन्ग्रंथानाविष्कृतवतां श्रीमदाचार्याणांचरणरेणुकरुणापरिणामोयम् ॥ मां जडमतिमतिश्रेमण तादृशग्रन्थानध्यापितवतां मत्पितृपादानां परि-

श्रमस्य महिमासौ ॥ किंचेदं सभास्थलं संप्रत्यलंकुर्वतामेषां विपश्चितां विद्यानिधीनां सततसहवासवशात्तद्वदनावगतानेव निर्णयकणानेकीकृत्येह प्रकाशयन्नहं विद्वस्ये ॥ इमां च सभां बहवोगुर्जरभाषाश्रवणे साभिलाषाःसंश्रयन्नइति तेषां तोषातिपोषाय गुर्जरगिरैव निवेदयिष्यामि विशेषतोविवक्षितं विषयम् ॥ किंबहुना; अतएवमेवमानार्यविदुषोयूयं सत्कुरुत ॥ अविच्छिन्नोपदेशश्रवणेन संशयविषयानुयोगेन च सदा मामपि सफलयत ॥ समयेन जीर्णप्रायाः सर्वविद्याभूयउत्तेजनाभ्यसनाभ्यामुज्जीवयत ॥ श्रुतिस्मृतिपुराणसदाचार्यनिबंधादिबोधितं स्वधर्मं समाचरत ॥ लोके सकलसुखानि भुक्त्वा स्ववंशेन समं कीर्तिं च स्थापयित्वा भगवद्गुणश्रवणादिना तत्सेवया च पूर्णार्था इह परत्र च भवत ॥ इत्येव राशिराशिषामुल्लसतुतराम् ॥ श्रीवरचरणसरसिजयोरविरतप्रणतिपुरःसरमहं भावत्कंसार्वदिकमभ्युदयमभ्यर्थये ॥ ७ ॥

The following is a short substance of his reply ; Pundit Gattoolaljee said :—Generous-hearted and religion-loving gentlemen.—The honour you give me must spring from a partiality for me as one connected with yourselves, or from a sense of duty towards a Brahmin, or from a right understanding of the greatness of the Vedas, or from a wish to encourage knowledge, or from a patriotic spirit; because I feel I am not deserving of such honour myself. To bestow so much honour upon a man of

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ordinary qualifications as I am, might appear similar to making a mammoth of a gnat, or a sun of an insect, or an ocean of a small pool of water. To men of wide sympathies and generous instinct like yourselves, it must appear right and proper to extend knowledge by lending encouragement to it in every reasonable way, to protect the true religion, to respect the learned, &c. I am from the first indebted to your aid, and am hemmed in on all sides by your obligations. I am merely a pupil of all those learned in the Vedas. I have been no doubt in the company of the learned, but am in no way a learned man myself. And for your giving me so much honour, nevertheless, I am overwhelmed with a sense of the favours you confer upon me. You overrate the importance of my lectures on the principles of our religion; but in giving them I confer no obligation upon any body. I was born a Brahmin; and I am only discharging a first and simple duty as such. Being born a Brahmin, I should be a great sinner if I did not engage in the work of instructing others. You rescue me from that sin by affording me a hundred facilities in the work of instruction and bringing it to a successful result; and, therefore, you only confer one more obligation upon myself. The instruction I give in the elements of religious knowledge and a knowledge of Divine attributes, and the books which I write on those subjects according to my limited capacity, are the result of no strength of my own, but of the publications of the Acharyas. A man of moderate capacity, I am indebted to the zealous labour of my father for my instruction in those books. I am merely a breath of the learned gentlemen who grace this meeting. For rehearsing what I gathered from their learned lips you consider myself to be a learned man. I only wish to say that you may continue to give such encouragement to the learned; and I beg of you fur-

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ther to grant me another request, that is to come to me and ask me questions to solve your doubts about our religion, and to seek explanations regarding its tenets; I shall be happy to teach you with the assistance of some of the learned men around me. Our knowledge has greatly fallen back; our studies of Sanscrit and our Arya religion have slackened; and I therefore beg of you to continue your encouragement to study and to hard work and thus refresh those fields of knowledge. Conduct yourselves according to the Srooti, the Smrati, the Purans, and the works of the Acharyas, enjoy prosperity at present, and gain renown among your fellowmen. Act according to Divine commands as contained in the Vedas, worship the Deity according to their precepts, and you will gain the esteem of your own and of other communities. These are my blessings to you, and my prayer ever will be that God may protect you under all circumstances. (Loud cheers.)

Bouquets and flowers were distributed, and on the motion of Mr. Tribhowandas Nathoobhoy, seconded by Mr. Hurkisondas Nurrotumdas, a vote of thanks was passed by acclamation to the honorary secretaries among whom Mr. Goculdas Jugmohundas, a member of the Municipal Corporation, was the chief agent in starting the subscription lists and doing everything that might ensure the success of the proposed memorial. The proceedings then terminated with a vote of thanks to the chairman.

The following letter from H. H. the Thakore Saheb of Limree was handed to the chairman :—

Bombay, 20th April 1879.

Messrs. Vundravundas Purshotumdas, Tribhowandas Vurjeevundas, Chuttoorbhooj Morarjee, and Goculdas Jugmohundas, honorary secretaries to the Pundit Gattoolaljee Testimonial Fund.

Gentlemen,—I feel great pleasure in enclosing herein

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currency notes for Rs. 500 as my contribution towards the learned Pundit Gattoolaljee's testimonial fund, and in doing so I can only wish that we had more of such Gattoolaljees to explain the true tenets of our ancient Hindoo religion.—Yours, &c.

JASVATSING.

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LIST OF SANSKRIT BOOKS

EDITED BY.

PUNDIT GUTTULALAJEE GHANSHAMJEE.

List of Books already published.

1. *Vedánt Chintámani.*—A treatise on Vedánta giving a description of God, animals, universe, deluge and heaven with the opinions of Shankráchárya, Rámánúja, Mádhava, Limbáraka and other Acháryás on the subject.
2. *Sat Sidhánt Mártand.*—A treatise on the origin of the Vaishṇava Sampradáyás and their respective practices.
3. *Ghatkharpar Chundriká.*—A commentary on the poem of Ghatkharpar written 1,900 years ago on Rainy Season.
4. *Vallábh Stúti Ratnávli Prakásh.*—Figurative commentary on the life of Vallabháchárya written by a poet.

Books edited but not published.

1. *Rúkhmaṇi Champú.*—A tale in prose and verse describing the marriage of Rúkhmaṇi.
2. *Katha Valli Bháshya.*—A lecture on the nature of God as described in Katha úpanishad.
3. *Brahma Valli Bháshya.*—A translation of the third úpanishad of Taitrisháká of Yajúr Veda.
4. *Sándilya Vidyá Bháshya.*—A translation of a portion of chándógya úpanishad of Sám Veda.

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5. *Jiva Svarúp Nirúpaṇa Tiká.*—A treatise on the creation of soul, &c.

6. *Máhá Vákyartha Nirṇaya.*—A treatise on the precepts of Vedas.

7. *Commentary on Ditto.*—Commentary on the precepts of Vedas.

Books in course of edit.

1. *Shúdha Dvait Chandrodaya.*—A treatise showing wherein the views of the different Achárýás agree and disagree.

2. *Chandid Sapta Shati Tiká.*—Commentary on the Chandi Páth as written in the Márkandyá Purán.

3. *Marút Shakti.*—An essay showing the falsity of arguments used in a book on Vedánt, called Shastrás, edited by a Sunyási.

4. *Narshinha Vijaya Patáka.*—Commentary on the new and beautiful drama, called Narshinha Vijaya

5. *Vidvanmano Vinód.*—A treatise on the use of Tál, Mrudang and other musical instruments.

6. *Aṇú Bháshya Tipaṇa.*—An easy commentry of Aṇú Bháshya or the commentary by Valabhácháryá on Viás Sútra.

7. *Bhugvat Gitá Tika.*—Bhugvat Gitá with a commentary.

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